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THE HUMANIST BROADCAST

THERE has been some trouble about the broadcast of an intelligent humanist lady about what seems to be the essentials of humanist belief. Intelligent criticism of course can be made about the broadcast. That is one of the reasons among many, probably, why the broadcast was made, and why the B.B.C. should be congratulated on it. But some of the criticism—and how spiritually puffed-up some of it has been—comes from people who have a capacity for ignoring facts. Whatever may be the nature of the traditional Christian religion it is plainly true that on the whole most educated people to-day reject its historic assumptions. Apart from those assumptions (and in many cases because of them) many people are puzzled about the existence of God, tend to try to forget all about it, or have what is called an "open mind" about it. And for this traditional Christians must bear a heavy responsibility.

The intellectual atmosphere of to-day is vastly different from anything in the past. In one concern alone there has been a revolutionary change. In the past in one way or another men may have rejected religion, but they could not reject the then suppositions of history and the natural world upon which the religion of the day appeared to be founded. Educated opinion, not so long ago, supported what was believed about the origins and development of the Christian religion, and did not diverge from what the religion taught about the natural world. All that has gone. It is one of the plain facts of to-day. The revolution in history and science has destroyed the past suppositions.

The Differences

It can be safely said that every independent lay historian differs from every traditional Christian historian about the development of the Christian religion. Prof. Arnold Toynbee, for instance, although drawn almost with passion towards Christianity suggests a very different account of its rise from any given by a traditional historian. And it is probably true that every lay scientist disagrees with every traditional Christian scientist about the relationship between the world and the traditional Christian description of it.

Behind these differences there is something which with all the goodwill in the world cannot be glossed over. The standards of evidence of orthodox Christian scholars, in many cases, are in painful contrast to those adopted by others. What can be made, for instance, of the devices adopted by Catholic historians to explain away the recorded fact that Jesus had brothers and sisters? This may be a small matter; but the exposition of the lady humanist of her own belief was straightforward and pure in comparison.

The Spiritual Disturbance

But in spite of what educated opinion holds about traditional beliefs, on the whole, religion, or what had better be called the spiritual disturbance of religion, for such opinion remains. Indeed for many people who have rejected the traditional doctrines the inner values of the Christian religion remain. But, it is now almost taken for granted, there is a wild contrast between the structure of what is officially called the Christian religion (and so frequently and with such assurance occupies the time of the B.B.C.), and the disturbed religion of so many questioning and sensitive people. Their beliefs, or what they hope to believe, cannot be fitted into the framework of the traditional religion.

How far, for instance, does the whole structure of the Christmas festival, fit in with any known facts of the past? How far does the official presentation of it accord with the longings and spiritual intuitions of many people? The festival of Christmas, as indeed other Christian festivals, are occasions of spiritual loneliness for many people. They are not taken in by the holiday or the occasion for festivity. They want some spiritual food; and they are cut off from any public reception of it. They feel that in much of the forced blah that accompanies, for instance, the Christmas festival, they are living in the midst of a sham religion, or of one in decay, without the intellectual or emotional courage to save itself. There are many people to-day intensely lonely in their spiritual life just because they are cut off from public demonstration of it, or cut off from their fellows in their expression of it.

The Spiritually Isolated

The new is clamant for expression; the new structure in which spiritually isolated people can find themselves. It is in such a matter that faith is exercised. Faith is the creation of what shall be, out of what does not seem to exist. Faith does not act upon certainties; it acts upon what does not appear to exist in the unbroken hope that what ought to be shall be. Those who are cut off by the

shallowness of the crust of the traditional religion, from the purities that must belong to all real religion, have to bind themselves together to create the reality of the certitude and the expression they desire. This is religion. This is the new religion. The fundamental demands are perceived. (No doubt is entertained by many, for instance, about the spiritual traffic symbolized by that legend of the child in the manger and the unseen choirs). But a new language of the mind, a new quickening exercise of the spirit is sought. The dreary pretence that all is now as it was in the past, in the manner in which men express themselves, is banal, flabby and cowardly to many who desire the truth as it is.

PRESIDENT OF THE GENERAL ASSEMBLY

The Council of the General Assemby of the Unitarian and Free Christian Churches will be asked to approve at its next meeting, at the end of this month, the appointment of Mr. S. R. Butler as a full-time minister. This follows usual procedure.

As announced in the press Mr. Butler will be giving up a highly paid executive position to enter the ministry. He is 48 years of age. As President of the Assembly no one knows better the difficulties of the task he is to dedicate himself to. His action is one of the surer replies to the charge of apathy that so obviously can be brought against the Unitarian congregations. Those who dig beneath the surface will be confirmed in the strength to be found there by Mr. Butler's quiet and unpretentious act.

MORAL CODES AND MODERN MAN

By Douglas G. Bramwell

FOR nearly twenty centuries our civilization knew right from wrong. Certain actions were right, others wrong. The truth of the moral rules was never doubted for they had the blessing of both tradition and Church.

The certainty has now gone. Europe watches the decline of the great Christian churches. Men doubt the truth of the claims and dogmas of Christianity; and if the dogmas are questioned so too must be the moral laws that are based on them.

With old moral codes thus challenged, "moral relativity" is seeping its way into the thoughts and feelings of the common man. Moral relativity is the belief that there are really no standards of right and wrong; that a man should act in the way that is best for himself, and no one can condemn him for it. Although most people would outwardly deny this doctrine, its influence can be detected again and again in ordinary conversation. "The man in the street," to-day does what suits him best, for he has the feeling that what is good for him is "right."

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This new freedom from tradition is, like all forms of freedom, in a sense good. But the situation has its danger too. Let us consider it a little more closely.

I am convinced that the present moral laxity is often exaggerated. Much of what is now called immorality is merely the breaking down of conventional rules which have for decades moulded people's behaviour in petty unimportant things. We are watching the end of outward "respectability." To a conventional Victorian, modern freedom of action appears as a relapse into total wickedness.

By this I do not deny a current moral decline. To do so would show a blindness as complete, in the opposite direction, as that of the conventionalists of the Lord's Day Observance Society. My point is that among the shambles of modern irresponsibility, thoughtlessness and wickedness, a freedom has been won. It is the freedom from strangulation by convention. The individual moral mind has been made free to create.

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Two great principles are struggling for the moral minds of men. They are "moral relativity" and "moral authority." The first, as we have seen is unrestricted freedom of action. The second maintains that men should act by fixed rules laid down by some person or institution supposed to have special knowledge. In the past the Church has claimed this authority.

Each of these doctrines has a core of truth to offer to mankind; each becomes evil if taken to an extreme. Moral relativity shows us that man must remain free to create his own moral code within his particular environment. Taken to its extreme position it becomes mere licence; no one can be criticized for his conduct, for the basis of moral judgment is destroyed.

The opposite principle, moral authority, shows that man needs a principle to guide him in his creation of moral behaviour. In its extreme form this becomes moral dictatorship, preventing man from thinking about matters of right and wrong. The resulting lifelessness can, as we have seen, easily cause the growth of decadent convention.

The core of truth in each of these doctrines being as it were opposites must be part truths. A new doctrine of morality, a new foundation for right action, can be established from their combination. Thus we can say that man must be free to construct his own code of behaviour, unhampered by authoritative dictatorship; at the same time he should be guided in this task by some general principle of his own choice.

In this way a basis for moral judgment is introduced into the free creative moral scheme; the authoritarians save the relativists from moral chaos. We now have a basis for criticizing a man who does not act according to the principle of his choice. Again, if a man acts true to principle, we cannot criticize the particular acts, but we can challenge the principles themselves.

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If a guiding principle is needed for moral conduct, what principles offer themselves for the purpose?

Moral relativity is often regarded as such a principle. I personally regard it not as a principle but as the absence of all moral principle. It is sophisticated self-indulgence.

In recent years we have seen several applications of the doctrine that a man should do what is good for his own country or his own political movement without regard to the effects on other individuals or groups. This is a variation of the "relativity" principle, and results in reasonable conduct within the nation or movement concerned, but chaos in international and political affairs generally.

Truth and honesty are respected guides to conduct which have been of value in the past and will be so in the future. But if we always tell the truth and are always honest we find that there are many fields of action outside the scope of these principles. And are there not cases where strict truth and honesty can have disasterous results?

"Do as you would be done by" is another famous old precept. Again this principle is good if it is used as a general rough guide to conduct, but like truth and honesty it can lead to disaster if used in a foolish, rigid and unthinking way.

Can the theory of evolution provide us with a guide for our actions? If evolution is progressing to higher levels then obviously we have a duty to discover the direction of its movement and act in such a way as to assist the process along. Unfortunately most scientists believe evolution to be the result of the mere interplay of material factors. If evolution has no aim we cannot assist it.

And yet man must continue to exist and will need a guide to conduct. If evolution has no aim within itself man must impose one onto it. Man must decide on the direction of his

own future development and then conduct himself so as to further progress in that chosen direction. Can mankind provide the wisdom and leadership for such a gigantic decision and effort?

Yet not all scientists accept the materialist explanation of evolution. Some maintain that it is a process with a purpose; that there is a force or factor guiding its movement. With the question, "What is the nature of this guiding factor?", we pass from science to philosophy and theology.

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Alfred North Whitehead, mathematician and philosopher, considered that the whole universe is evolving through stages of ever increasing beauty. The word beauty is here used in the widest possible sense, meaning in effect harmony and order. Ever increasing beauty is the goal of the evolution of the universe. The evolution of life as we know it on our own planet is a portion of this infinitely great process.

God is the principle that guides the process. He has not created the world but has given to it whatever harmony it possesses. And he is the principle by which we can see the way to ever greater beauty and is our guide in choosing our actions to result in the creation of maximum beauty in our own world.

Can we say then that moral conduct is that choice of action which leads to greater order and harmony in the world, and that the immoral man is he whose actions destroy beauty and increase the chaos which the divine principle, God, is ever striving to overcome.

COMMENT

The Sailing Ship

THE organist at my chapel gave me as a Christmas-box a most delightful book of the sea which for once does justice to the publishers' quotations from reviewers printed on its dust-cover, putting it on a level with Charles Dana's famous story of the sea—*First Voyage in a Square-rigged Ship*, by Commander Worsley, a New Zealander, who was with Shackleton in his Antarctic Expedition. It brought back memories of some of the most pleasant experiences of my boyhood, which was passed in a port which was still visited, until about the end of Edward VII's reign, by a considerable number of ocean sailing vessels, as well as coastal schooners.

My interest, no doubt, was whetted by the fact that my grandfather, nearly a century ago had gone to sea as, I think, a ship's carpenter, and he would have been amused if he had known how greatly his stature grew in my eyes by the fact that he had been on Kerguelen Island, far south in the Indian Ocean; his ship calling, no doubt, for water and edible plants as a specific against scurvy. He came from a small port in the south of Scotland, a very large number of the young men of which seem to have been driven by lack of home resources to the sea; and my memory is full of visits of sea-captains, apprentices and men before the mast coming with letters of introduction from Scotland.

I remember one apprentice particularly who used to appear at intervals of about nine months in my grandfather's pew on a Sunday morning, as a preliminary to going to his home to dinner: I felt it a great honour to be allowed to sit next to him, and the odour of tar that he exhaled was sweeter far than myrrh and frankincense. There was one captain in particular to whose visits I looked forward, for it usually meant a dinner in his cabin, surrounded by a rack of guns and cutlasses; unhappily, he and his wife were lost when their ship was cast away in just such a storm as Commander Worsley describes as met with in the Cape Horn soundings.

But this interest seems to have been very general in all the boys at my school, for I seem to remember that one of the greatest adventures of many of the boys was to go down to the wharves and make friends with the ships' cooks or stewards, in the hope that they would give them a ship's biscuit, the "remainder-biscuit" of whose dryness Shakespeare speaks, but which to us was infinitely preferable to the biscuits that our grocer sold. The growth of steamers and the prevalence of railways and roads has meant that there are fewer vessels, coastal and ocean-going that was once the case; and much of the romance of the sea has gone with the sails; but the life must have been an extremely hard one.

Egypt and the Suez Canal

The Suez Canal is of such unique importance to the nations of the World that it has usually been considered above all considerations of national interests, and the regulations which govern its use have usually been considered part of International Law. Britain, which has hitherto been the chief power concerned in the management of the canal traffic has always adhered most strictly to this practice, and the canal has hitherto been throughout its history a neutral zone. Egypt, however, through whose territory the canal passes has consistently refused to allow Israeli ships to enter and leave the canal. The matter has come before the Security Council of the United Nations, which has reaffirmed the absolute freedom of navigation in the canal for all shipping. Its resolution has reminded Egypt that an armistice exists betwen Israel and Egypt at the present time, so that the passage of Israel ships represents no threat to Egyptian security; and the demand is made that Egypt should lift all restrictions on the passage of Israeli ships.

The fact that Egypt seems to have such difficulty in adapting her government to modern conditions, together with the prospect that in 1968 the 99 years' lease that the Company holds of the canal expires so that the canal itself becomes the property of Egypt, makes the situation very important from the point of view of international law. As has been mentioned, however, in the House of Lords, the nations are not altogether powerless in the event of trouble with Egypt, for from time to time an alternative canal from the Gulf of Akaba, up the Jordan valley, and through the mountains to Haifa, has been discussed, and has been estimated to cost about £200 million. The development of atomic energy would, no doubt, facilitate such a work, were it really necessary. In view of the fact that the money and labour could be used to so much better advantage elsewhere, it is to be hoped that reason will be listened to. No one would gain so much as Israel, or lose so much as Egypt through such an alternative route from the Indian Ocean to the Mediterranean.

Animals from the Tropics

From the discussion that has arisen on account of the suffocation of over 300 monkeys from India, on their arrival at London Airport, I was surprised to learn that over 300,000 animals arrive in Britain every year by air. A great many of these, no doubt, were required for research purposes, and there might be some argument that their importation was necessary, but I can't help feeling that except for scientific purposes the importation of animals from the tropics should come to the end. There are a few great Zoos, no doubt, that can afford to keep these animals in a fair state of comfort, but I have a depressing feeling that this importation to Britain of so many animals from warm climates does represent a very great and preventible amount of suffering, and that except for a few very definite reasons, the importation of such animals as monkeys should be prohibited. There are few things more pathetic than the average monkey in captivity.

Commentator.

The Bulcock Memorial Lecture: The Rev. Sidney Spencer, B.A., Principal of Manchester College, has accepted the invitation of the Executive Committee of the Union of Modern Free Churchmen to give the above lecture. It will take place in The Court Room, Caxton Hall, on Tuesday, February 15, at 7 p.m. The subject will be, "Christian Doctrines Re-examined."

IT OCCURRED TO ME

By Muriel Hilton

A short time ago a correspondent through the Inquirer recommended me to read a "A Window on a Hill" by Richard Church. She had been lamenting the loss of John O' London's and the poetry page and novel reviews by Richard Church. Consequently I asked the local library to reserve it for me, and it happened to be free during the week I succumbed to the 'flu germ. There could not be a more perfect book for anyone enforced to stay in bed, and for a few hours each day I tried to see the Kent countryside through the mind of the writer and the eyes of C. W. Bacon the illustrator who adds so much to the charm of the book.

"A Window on a Hill" is composed of a number of essays, mostly on country things and country people, in which Richard Church brings to play his poetic imagination and sensitive awareness. There are pleasures in living in the country all the year round, and the coming of the first frost, the advent of fog are written with the same telling interest as the song of a nightingale, cherry picking, summer orchards, the time of daffodils and how to use a prism. Richard Church makes us realize the joys of contemplation, the importance of individual values, the cultivation of "that inward eye which is the bliss of solitude." His essays bring a sense of renewed life to the appreciative reader and what can a writer or artist do more? Take this passage for instance: "Habit is like fog; it comes down upon one unperceived until suddenly everything has lost shape and edge and we are groping with numbed mind and senses reduced to drabbery. That is no way to live. The way to live is to fill every moment with newness and even with rapture so that it comes with a surprised recognition upon us as a revealing experience, new, yes but also filled with ancient time, an accumulation of significance almost too much for us to bear minute by minute." Richard Church's book is in the tradition of those written by W. H. Hudson, Richard Jefferies and William Beach Thomas, and one looks forward to other collections of essays from him.

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There is something pleasing about convalescing, so long as one doesn't view the whole of the life one has temporarily forsaken, wondering with sudden panic how such activities can ever be assumed again. No, the thing is to take each little step at a time, and deliberately cancel out the full canvas of one's days. The tide of health returns slowly and there is great enjoyment dabbling in the shallows. We do not realize how good it is to breathe without difficulty until we have been deprived of this natural function. The same can be said of walking and sleeping. Illness usually takes away these three taken-for-granted functions and how good it is to find them returning! Then from the woman's point of view there is the pleasure of using familiar pots and pans, filling the kettle and the tea-pot (there's something special about these two articles!). Then sitting in a chair is very good after being propped up in bed, looking out of the window on a different scene is a welcome change, and oh! how delightful to speak to inquiring friends on the telephone and to say they can call. Of all modern inventions I could least dispense with the telephone! And of course there is the increasing delight in food, its preparation and participation—all very good and satisfying pleasures. The anticipation of returning to a warmed bed is in itself a delight though John Cowper Powys says that the thought of those exquisite moments before falling asleep should always fill us with deep happiness. He thinks that convalescence lends itself to such thrilling happiness because the condition is the most silent, the most simplified, the most lonely. The most simplified—it is certainly that and perhaps that is why ordinary things appear so brimming with importance. Gradually, gradually one leaves the shallows to breast the full waves with an added gratitude for returning energy and a deepened sympathy and admiration for those who never entirely leave the desolating lands of ill-health.

Some people like a novel that they can pick up, find immediate interest and finish in a sitting. Such a novel is "The Farmer's Hotel" by John O'Hara. It is short, concise and makes a quick deep impression. The scene is laid in a small village in Pennsylvania. It is the opening night of the farmer's hotel and all the guests are unwilling visitors driven in by a blizzard. The individuals fuse into a group and so into a lively party who find out a great deal about each other. There is the unmarried couple deeply in love, the three characters who make up a vaudeville act, Charlie the bar-tender, a truck driver who is broiling for a fight and the proprietor of the hotel. These characters are created with great skill making the reader realize the writer's brilliant aptitude for dialogue.

RAISING THE MONEY

By John Rowland

THERE is one great problem which probably besets most churches of all colours more than any other problem of the day—the problem of finance. If any church treasurer were asked how he felt about the future, in nearly every case he would say that he was not altogether happy about financial questions. This is not because treasurers as a class are gloomy folk, but it is because they know more about the financial position of the churches than the rank-and-file of the congregation—more, even, than other members of church committees.

The church which I have the honour to serve recently launched a restoration fund, with a target of £500—a target which at first sight seemed frighteningly high. And a stranger said to me one day: "I saw about your appeal. Why are the churches always begging? You don't find sports clubs asking for money to repair their pavilions; you don't find the Town Council asking for money to plant flowers in the park; you don't find the Co-operative Society asking people to give money to repair its premises." I admitted that this was true, and he went on: "Then why does a church have to issue an appeal? Why doesn't it get on with its job?"

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That is the sort of question which has been asked by many outsiders. It is, too, a question which is encouraged when the Anglican Church asks for huge sums to repair Westminster Abbey, or to repair other historic shrines. The man in the street sees that the Anglican Church (which is, he knows, heavily endowed) is asking for a lot of money; and then, soon after, he sees that a dissenting church also asks for money (though a lesser sum), and he lumps the two things together, and says: "These Churches are always begging."

Yet there is a very real reason why churches which are not heavily endowed are justified in such appeals. That is that the churches are really voluntary organizations. To take the examples put forward by my friend, the sports club, if it has expensive repairs to undertake, can increase its subscriptions, the Town Council can add a penny or two to the rates, the Co-operative Society can decrease its dividend for the year in which the heavy repairs have to do be done. A Church can do none of these things.

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Many other organizations which were voluntary in the past—schools, hospitals, and the like—have nowadays lost their voluntary nature. They are now supported by rates and taxes and National Insurance stamps. If the government made it compulsory for all of us to stick a religious insurance stamp on a card—a stamp, perhaps, with the picture of the Pope or the Archbishop of Canterbury, or the Secretary of the General Assembly on it, to indicate to which church we wished our subscription to go—it might solve all our financial problems; but it would destroy much of what makes a church what it is.

And it is, when we begin to think about it, rather a remarkable fact that the dissenting churches have kept going over the years and over the centuries, unhelped by governments or councils, supported purely by the enthusiasm and the purses of their members.

Because we all know into what a parlous state the hospitals got when they were dependent on voluntary subscriptions; we all know that our parks and public gardens would not continue for long if they were dependent on voluntary subscriptions, instead of being subsidized out of the rates. And yet, even though they may have anxious moments, or anxious years, hundreds of individual causes, attached to the General Assembly of Unitarian and Free Christian Churches, have maintained their witness, through good and bad times alike.

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It may be that the sense of urgency which these financial difficulties bring is not altogether a bad thing. I heard, the other day, about an American Church which was very heavily endowed. It could give a high salary to its minister and its organist; it could afford to pay some brilliant singers to lead its choir; if it held a dance or some other social function it could afford to subsidize this, if it did not make a profit. And that church (so my informant said) was dying on its feet. And then, owing to subsidence of the land on which the church stood, it was found that a terrifyingly heavy bill for repairs would have to be met. In a matter of months, the church, from being wealthy and prosperous, was plunged heavily into debt. The faithful few, who had kept it going, found that this was almost beyond them. They organized all sorts of social events to raise money; they took the message to many who had left during the days of stagnant prosperity; and by the time the cash had been raised to pay off the overdraft at the bank, the church was again a living thing.

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I think that that story has a real moral for all of us. Churches cannot carry on without money. But a church whose members know that their efforts, and their money, keep the place alive, is a living church. A church which exists on the bounty derived from past legacies and inherited endowments is too often a dying church. So, even though we may feel worried when we see that our balance sheet is not as healthy as it might be, let us take heart. Most of the dissenting churches in this country have gone through hard times in the past. Most of them (no doubt) will go through hard times in the future. But if they face those hard times with courage, they will come through—and in the courageous facing of difficulties, it may be, some causes which were almost in danger of destruction will discover that they have found their souls

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THE HIBBERT JOURNAL

THE latest number of the *Hibbert Journal* contains as usual several important articles. The most topical is one on *Mithra and its Challenge to Christianity*, by Professor Brandon, of the University of Manchester. The great interest shown in the discovery of the Mithraic Temple in London the author ascribes to the "romance" associated inevitably with the idea of "buried treasure," rather than to interest in comparative religion.

One reason for the triumph of the Christian faith, which is seldom emphasized is the fact that Mithraism was essentially a masculine faith, there being, except for one doubtful instance, no evidence that women could participate in its rites and fellowship. Other elements in which Christianity was superior were the hierarchial organization of Christianity, with centres of authority and government in the great sees, and the possession of a canon of sacred scriptures as a source of inspiration and instruction.

Of particular interest to Unitarians is the article by Professor Soper on the union of theology and history found in the writings of Dr. James Luther Adams, formerly Editor of *The Christian Register*, and now of the Meadville Theological School, Chicago. Dr. Adams is one of the exponents of the new religious liberalism: "Orthodoxy has always accented faith: liberalism has always accented scepticism. That we ever allowed the two to drift apart is evidence of our startling irrationality." The older liberalism was too sceptical about God, and insufficiently sceptical about man; for the doctrine of inherent goodness cannot survive the facts of life. The accent of the new liberalism is not on what man is doing, but on what God is doing: and it seems to this reviewer to arrive at something like the Pauline doctrine of divine grace, without its Christological implications.

Professor Flew examines the eternally arguable dilemma of the Divine Omnipotence *versus* Human Freedom, which, again, O. Rogers Jones discusses in relation to the Linguistic Philosophy of Professor Wittgenstein, with its emphasis on meaning and definition. Those among us who find it so easy to argue on religious and ethical problems, so long as we are not compelled to define our terms, would do well to digest this article, and that of Professor Leon of Leicester on *The Meaning of Religious Propositions*.

Other important articles are those by Dr. John Gray on the Ras Shamra texts, found in North Syria a quarter of a century ago, and shed much light on the Old Testament, and which are here critically assessed; that by Dr. Dunkerley on Christian evidences in Josephus; and that by the Anglican Modernist, Dr. C. J. Wright, *Truth, or the Shut Door*, in which he discusses the lamentable attitude of orthodox scholars to the doctrine of the Virgin Birth. As usual, the reviews of recent philosophical and theological literature are competent and informative. *W.J.M.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

As Others See Us

SIR,—In your issue of January 8 Miss E. M. Almedingen (who I am glad to see contributing to *The Inquirer*) very properly raps the knuckles of Dr. Edith Summerskill for superficial judgments based on a brief visit to the Soviet Union. But your same issue contains some equally superficial judgments on the Unitarian Churches in this country by a visiting American preacher who was here a bare six weeks!

It appears that Unitarian and Free Christian churches are "slavishly" wedded to *Orders of Worship* or Martineau's *Ten Services*, yet a brief glimpse at the *Year Book* reveals the fact that quite a number of churches still use no liturgy whatever. Moreover, I cannot recall one of the many I know who use the services *in toto* Sunday by Sunday without alteration or adaptation. Many churches use part of the liturgy only. The apathetic or disheartened parson who justifies his existence by merely droning through the entire service every Sunday is, I suggest, a figment of our American visitor's imagination.

Even more surprising is the information that "the two lessons were conventionally taken from the Bible." As an occasional preacher in Unitarian pulpits for twenty years, I have frequently used extra-Biblical sources and cannot recall a single expression of surprise, certainly no member of any one of my congregations has been carried out in a faint! Surely a second lesson taken from a non-Biblical source is no novelty even in orthodox circles? Before the war Dr. A. C. Bouquet, an Anglican scholar, compiled a lectionary of such readings, and while the book was not officially adopted, it was published with an Introduction by the Archbishop of Canterbury.

Finally, British Unitarians are "overwhelmingly Christocentric." If this were true (which I doubt) is it necessarily a defect? Has Mr. Johnson forgotten the Unitarian Christian Fellowship formed in his own country by ministers and laymen alarmed at the spread of religious humanism in the Unitarian churches that bore little or no relationship to a Christian context? It may not be popular in Beacon Street, but may be a sign and a portent none the less!—Yours,

National Liberal Club, London. *A. Douglas Millard.*

"Appeal to the Grown-ups"

SIR,—Many of the articles appearing in the first two issues of *The Inquirer* in 1955 show that much of the apathy which the Rev. Raymond Johnson found here is quite unnecessary. Who can fail to be cheered by the tidings which the Rev. John Kielty brings, or by the glorious optimism shown in the special Youth Supplement?

As a comparatively recent member of the Unitarian Young Peoples' League, I have been struck both by their triumphs and by their difficulties. There is little doubt in my mind that potentially the League can be a truly great movement. But to reach that zenith we must overcome first of all the many difficulties which face us.

One of our greatest tasks will be to persuade the congregations and ministers throughout the country that a U.Y.P.L. Branch is an asset in any church, and not burden as so many of them seem to think. In some of our churches there already exists full co-operation between the young people and their elders, but in far too many other places are the young people confined to the most insignificant seats in the building, and discouraged from having any part in the active life of the Congregation.

However much talent and enthusiasm our young people display at Youth Leadership Courses, it will all be wasted unless these qualities are fully utilized in their own churches. I have visited one church where the only encouraging words the U.P.Y.L'ers hear are: "They only want our money; all they come for is table tennis." Anything organized by the Youth Club is given little or no support by the congregation. And yet the young people meet regularly, attend church, and help in whatever way they can towards the well-being of the community, for the simple reason that they have enthusiastic leadership. How different would the tale be if this branch were a weak one with none of the fighting spirit, which has come to be associated so much with the best in the U.Y.P.L.

There is no need to be apathetic about the future, if only our young people are given the support and guidance which they need, and then, when they come to maturity, they are given the chance to prove their real worth.

I appeal to the grown-ups: Trust us; and give us the opportunity to show what we can do!—Yours,

York. *Martin B. Davis.*

God and Evil

SIR,—Regarding Mr. Lambert's first point, the fact that the extent of God's power is at present not wholly determinable is not to say that it will always remain so. The history of religion is the progressive understanding by man of the nature of God. Need we deny the possibility of further progress and cease our enquiring?

Mr. Lambert goes on to assume God's omnipotence. This is an act of faith which I cannot share with him. The arguments which he then states in support of his assumption are those stated in my article and there found unsatisfactory to my mind. As I there remarked they are accepted by many people, of whom it appears Mr. Lambert is one.

Considering once more these arguments and granting for the moment their underlying assumption that character is strengthened by the presence of evil and difficulty, I do not see that the character of a perfect being created by an all-powerful God without the need of evil could in any sense be wishey-washey, for that would be an imperfection. An omnipotent God could surely create, without evil, characters as strong as those formed in the face of difficulty.

In any case if God is all powerful the effects of evil and good on the characters of his creatures should be within his control. It is for him to see that good and not evil is the factor that strengthens character.

But apart from these arguments I now question the assumption behind them. Psychology has shown that the effect of hardship is not always to strengthen character but is just as likely to produce the opposite effect, especially in the formative childhood years.

Mr. Lambert may here say that God's view of good may differ from ours. But if our sense of good is in any way derived from him, it must surely be of the same basic nature. We are appalled by the evil in the world; could God's moral sense so differ as to regard the same events as good? Such a God would be an omnipotent Hitler.—Yours,

Sutton Coldfield. *Douglas G. Bramwell.*

The Human Levels

SIR,—Much as I enjoyed Magnus Ratter's article "Unitarianism," I find it difficult to understand what he means by the statement "We do not bring the Lord Jesus down to human level, rather we show that many good men and women have lived on the spiritual plane where Jesus was." Does Mr. Ratter suggest that there is something incompatible between living on a spiritual plane and being fully and completely human. I believe that staying human is the one thing in the world of to-day that is supremely worthwhile. I know too much about the attempt to change our humanity into something else made by traditional Christianity. I think I also know something of the modern attempts at dehumanization made by Fascism and Communism. I have no sympathy with either. I think there is great wisdom in the following statement from George Orwell's "1984":—"If you can feel that staying human is worthwhile, even when it can't have any result whatever, you've beaten them."—Yours,

Moorgate, Rotherham. *N. J. Teape.*

The Christocentrics!

SIR,—Mrs. Margaret Knight has certainly put the "cat among the pigeons of orthodoxy."

She is only doing what we as followers of Truth and Light should do, in exposing the shams and the misrepresentations of the so-called Gospels.

How long are we to suffer the Christocentrics in our midst, still expounding from "texts" and reiterating the same old poppycock.

A bold policy of *Unitarianism* might stem the ebb from our movement and attract free thinking but unbiased outside elements, ready and waiting for a leader.—Yours,

Stockton-on-Tees. *Robt. Laver.*

THE INQUIRER

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NEWS REVIEW

Religious Education and the Home

"I have a personal objection to being likened to a problem of hydraulics," said Mr. H. D. P. Lee, Headmaster of Winchester in the course of his address to the Council of Christians and Jews on "Religious Education in the schools and its relation to family life." That, he thought, was the tendency in much modern education theory and it was reflected in the substitution of the formula "that the natural instincts and affections should be hallowed aright" for "a remedy against sin," proposed in the 1928 Prayer Book revision.

The family, Mr. Lee suggested, reacting from Victorian rigidity had eagerly given up responsibility for "bringing up children in the fear of the Lord" and left everything to the school and the local or national authority. But true education was a joint enterprise between the family and society. This was particularly recognized by the Independent Boarding School which, paradoxically, though it removed children from their homes, stood for family influence in a way that no other school did.

With regard to the teaching of religion, Mr. Lee made three special pleas. There should be more reading of the Bible, to be interpreted in the light of modern scholarship. The Christian doctrine must be taught as having something of vital importance to say about modern life and its problems. "Ethical education was far more important than sex education" and teachers must get over their reluctance to inculate moral prin-

(*Continued on top of page* 36)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 23, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. DENCE
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church Besseborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Rev. A. J. HEALE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, ——
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. D. R. DAVIES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Hymn Service

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Church, 6.30, Mr. ARTHUR WILSON
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. RONALD BRETT
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GRIBBEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mrs. E. SPICER
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Church, 11, Mr. PETER HAMILTON
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Mr. H. S. WILKINSON
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. J. J. KIPLING

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSHOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LETCHWORTH, Wesmoor Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. EDGAR W. HILL
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SAVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOBO
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. WADDINGTON
LONDON, Gobbins Green, Hoop Lane, 11, Rev. W. WADDINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Mr. T. E. DALTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Mead High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street Pratten Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. T. WARDLE
LONDON, Leytonstone, Lea Bridge Rd., Keston Grove, 11, Children's Service, 6.30, ——
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DIGGLE
LONDON, Richmond Free Church, Cumnor Road, 11, Rev. WALTER M. LOBO
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. PETER JONES
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. ALFRED HALL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6.30, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. JOHN LAW
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. C. MARTIN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr. R. BENSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINDON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45, Supply, 6, Mr. R. LEE
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Consgre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month), ——
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. E. E. LLOYD
WHITBY, Flowergate, 6, Miss EVA GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOWETT
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JAMES A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
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CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

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The degree of D.Phil.(Oxon.) was conferred on Peter Malcolm Holt on November 20, 1954.

He is the son of Mrs. Elizabeth Holt and the late Rev. Peter Holt who was for 38½ years the Minister at the Unitarian Christian Chapel, Astley, nr. Manchester, Lancs.

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Deaths

Bradbury—Wilfred Bradbury, age 68, passed peacefully away, December 18, 1954, at his home, 3 Harris Avenue, Blackpool.

Cain—Edwin John, beloved husband of Louie Cain (née Hayward). Died on January 17 in St. John's Hospital, Lewisham.

Crabtree—On January 2, 1955, at Oxford, Helena Crabtree, widow of Henry Crabtree, of Heywood (Lancs.) and Minchinhampton (Glos.).

(*Continued from page* 34)

ciples so that their pupils could learn the simple distinction between right and wrong.

Wallasey: The year 1955 has begun auspiciously for this Congregation. Two young men, Philip Hill and Peter Townsend took part in the "Confirmation" Service on the evening of January 2. The Merseyside visit of the Rev. Dudley Richards happily included a preaching engagement at this Church on the morning of January 9, when the Guides, Brownies and Cubs were enthralled with his two addresses. On the previous day, at the "School" conducted by Mr. Richards in Liverpool, Mrs. Edgar Hill, wife of the Minister, was presented with the Long-service Medal for her work in the Sunday Schools of the denomination. The Church Committee, under the active leadership of the Minister, is now making the final arrangements for the "Advance Campaign" contemplated for February and March.

Wilfred Bradbury

In the passing of a beloved brother, South Shore, Blackpool, has suffered a great loss. For many years as secretary, chorister, and member Mr. Bradbury had been a devoted and loyal worker for the church. The sterling qualities of his character were well known to all who had the joy of working with him, and his place will be very hard to fill. *G.A.*

Helena Crabtree

On Sunday, January 2, Mrs. Helena Crabtree passed away in Oxford, at the house of her daughter, Mrs. H. C. Brown, at the age of 91. Mrs. Crabtree was for many years in her earlier life a member of Britain Hill Church, Heywood. On her husband's death in 1916 she moved to the Cotswolds, and later settled in Oxford. She was a frequent visitor to Sidmouth, and whenever possible she attended service at the Old Meeting. Although in recent years the infirmities of age had prevented her from attending, save on rare occasions, she was keenly interested in the services at Manchester College, and was a member of the Women's League and a supporter of the Martineau Club. Her ardent devotion to the Unitarian cause led her to attend the Annual Meetings of the General Assembly in London on many occasions. She was a loyal supporter of the Peace Fellowship. She retained her active interest in the movement to the end. Until the last twelve months she was remarkably alert in mind and youthful in spirit, and it was a refreshing experience to converse with her.

Cremation took place in Oxford on January 4, the Principal of Manchester College officiating. *S.S.*

Robert Osler Herford

Robert Osler Herford, formerly managing director of the Renold Chain Company, died suddenly in Buenos Aires on January 2 during a visit to the company's overseas agents. The elder son of the Rev. Dr. and Mrs. R. Travers Herford, he was born into and grew up in the old Stand Parsonage. Educated at the City and Guilds Technical College, London, he became an engineer, and, during the last 45 years, played a leading part in the immense development of the firm of which he was managing director from 1944 until his retirement to Willingdon in 1953, and a director until his death. A man of outstanding ability and wide experience, with a keen logic and a profound moral sense, Robert Herford was a wise and helpful counsellor to many people, and, as a conscientious member of the Unitarian College Committee for many years, he took a great interest in the welfare of the College and the students. In personal relationships and philanthropy, as in all that he did, he combined an enormous capacity for taking pains with a most generous disposition, and these and other qualities gave him a great personal charm and leave many of those who knew him with a sense of their indebtedness to him and of deep personal loss in his death. *W.W.*

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